THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH

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ADDRESS TO LATTER-DAY SAINT LADIES.

BY MISS E. R. SNOW.

(Read at the Celebration of the 24th July at Ogden.)

LATTER-DAY SAINT LADIES OF UTAH—The day we celebrate is a very important one. Important not only to the Latter-day Saints, as a people, but [illegible] important to all the nations of the earth.

The arrival of the pioneers in these valleys is an event which history will record with emphasis to all succeeding generations. It formed the starting point—the commencement of a delightful oasis in the desert wilds of North America—of establishing a midway settlement between Eastern and Western civilization, a connecting overland link between the rich agricultural products of the Atlantic and the undeveloped mineral treasures of the Pacific. Above all, and of consequence of far greater magnitude, it was securing a foothold for the establishment of the kingdom of God—a government of peace—a home for the exiled Saints, and for the oppressed of all nations—a reservoir of freedom and religious toleration, where the glorious flag of liberty now waves triumphantly, and where the sacred Constitution which our noble forefathers were instrumental in forming under the inspiration of the Almighty, shall be cleansed from every stain cast upon it by degenerate Executives, and so preserved inviolate. This is in fulfilment of a prediction by the Prophet Joseph Smith. Long before political faction had reared its hydra-head in the midst of our republican government—long before the intrigues of selfish, disloyal, unscrupulous, speculating, peace-destroying, office-seeking demagogues had attained to their present hideous proportions, I heard the Prophet say, "The time will come when the government of these United States will be so nearly overthrown through its own corruption, that the Constitution will hang, as it were, by a single hair, and the Latter-day Saints—the Elders of Israel—will step forward to its rescue and save it."

Ladies, please allow me to address you by the more endearing appellation of sisters. We have the privilege of uniting with our brethren in twining a garland with which to decorate the stately brow of this auspicious day. Why should we not? What interests have we that are not in common with theirs, and what have they that are disconnected with ours? We know of none, and we feel assured that they have no more interests involved in the settlement of these valleys than

ourselves. Who is better qualified to appreciate the blessings of peace than woman? And where on earth is woman so highly privileged as associated with the Saints in Utah, and where else, on earth, is female virtue held so sacred, and where so bravely defended? Facts answer, NOWHERE!

It is to the Gospel of Jesus Christ that we are indebted for the blessings we enjoy; and how lamentable it is to see women of the world, who, ostensibly aiming to improve society, ignore its divinity and trifle with its sacred truths! Reforms established on such a basis would, if successful, dissolve every tie and obliterate all that is dear to the heart of a virtuous, high-aiming woman.

The Gospel in its mutilated forms, as now held by the religious sects of the day, has done much towards the elevation of woman; and what will it not do, when fully illustrated in its purity and power, as it was introduced by its great Founder, and as it has been again restored in our day? We should bear in mind that, as yet, its practice is but imperfectly developed. Although perfect principles may be readily enunciated, it is a slow process, and one that requires time, for a people with minds filled with all the false traditions of the age, and with habits commingling the most extreme opposites, to attain to perfection in practice. But this is an event which, although it may be far in the distance, is surely before us, for we know we have the true starting point.

With hearts overflowing with gratitude to God for the blessings of this day, and for the bright prospect of the future before us, let us take a retrospective view, and inquire if we were not in concert with our brethren, and with them instrumental in the hand of God in bringing about the interesting event we are now celebrating. Who can calculate the worth of the cheerful submission to privation—the patient endurance of hardships—the heroic fortitude in surmounting difficulties which our sisters manifested, and how much weight they had in encouraging our brethren when under trying circumstances? Who can tell how much influence the unyielding faith and fervent prayers of the mothers, wives, and sisters had with him "who hears the young ravens when they cry," in strengthening the brave hearts and hands of the noble pioneers who opened up a path in the trackless desert?

Let us take a glance of reminiscence at the time when, after our expulsion from Nauvoo, and while wending our weary way as outcasts, the United States Government made the most unreasonable and unprecedented requisition known in the annals of history on our traveling camps, by demanding 500 of our most efficient men—ordering them to march immediately to Mexico, of which this Territory was then the north-eastern part, to assist in the acquisition of territory, and to establish there that dishonored flag, from under the protection of which we had recently been forced to fly.

Some of those noble women yet live, while others have gone to reap the reward of their labors, who, while their husbands, sons, and brothers were performing military service and exposing their lives in Mexico, forced by cruel necessity, took the position of teamsters and drove to the mountains. With many similar matter of fact proofs which might be enumerated, who can doubt that "Mormon women" are equal to any and all emergencies? The great questions relative to women's sphere, etc., which are making some stir in the world abroad, have no influence with us. While we realize that we are called to be co-workers with our brethren in the great work of the last days, we realize that we have no occasion to clamor about equality, or to battle for supremacy. We understand our true position—God has defined the sphere of woman wherever his priesthood is acknowledged; and although we are not at present living up to all our privileges, and fulfilling all the duties that belong to our sex, the field is open before us, and we are urged to move forward as fast as we can develop and apply our own capabilities. But we shall never be called to officiate in unwomanly positions. Although invested with the right of suffrage, we shall never have occasion to vote for lady legislators, or for lady congressmen, from the fact that the kingdom of God, of which we are citizens, will never be deficient in a sup

ply of good and wise men to fill government positions, and of brave men for warriors.

How very different our position from that of our sisters in the world at large, and how widely different our feelings and prospects from that class known as "strong-minded," who are strenuously and unflinchingly advocating "woman's rights," and some of them, at least, claiming "woman's sovereignty," and vainly flattering themselves with the idea that with ingress to the ballot box, and access to financial offices, they shall accomplish the elevation of woman-kind. They seem utterly blind and oblivious to an element incorporated with their platform, which, in its nature, is calculated to sap the foundation of all on earth that can impart happiness and stability to the domestic and social circles.

We are well aware that society needs purifying, but for them to think of bettering its condition by the course and measures they are applying is like the blind leading the blind.

And all their efforts to remove the curse,
Are only making matters worse and worse;
They can as well unlock without a key,
As change the tide of man's degen'racy.
Without the holy priesthood—'tis, at most
Like reck'ning bills in absence of the host.

Not that we are opposed to woman suffrage. Certainly Congress cannot be acting consistently with itself to withhold suffrage from woman after having conferred it on the negro, the recent subject of abject slavery. But to think of a war of sexes which the woman's rights movement would inevitably inaugurate, entailing domestic feuds and contentions for supremacy, with a corresponding "easy virtue" and dissolution of the marriage tie, creates an involuntary shudder!

"Order is heaven's first law," and it is utterly impossible for order to exist without organization, and no organization can be effected without gradation. Our standard is as far above theirs, as the pattern of heavenly things is above the earthly. We have already attained to an elevation in nobility and purity of life, which they can neither reach nor comprehend, and yet they call us "degraded." We cannot descend to their standard; we have a high destiny to fill. It is for us to set the world an example of the highest and most perfect types of womanhood.

Mothers and sisters have great influence in moulding the characters of the coming men, either for good or evil. All the energies of woman's soul should be brought into exercise in the important work of cultivating, educating, and refining the rising generation.

Example is more effectual than precept—both are requisite. In this direction woman has not only acknowledged "rights," but momentous duties, and such as require all the strength of mind and firmness of purpose as have culminated in the epithet "strongminded." I cannot think that woman was ever endowed with too much strength of mind, if properly directed—it is the perversion of its uses, and misapplication of abilities, which have occasioned the odium. It is impossible for either men or women to possess too much knowledge, or be endowed with too much capability, provided they are applied to legitimate purposes. Would any sensible man take pride in announcing that his wife, sister, or daughter, was weak-minded, silly, and effeminate?

According to history, most of the men who have become illustrious as benefactors of mankind, were sons of wise, noble, and intelligent mothers. Pres. Young says, "woman is the mainspring and the waymark of society." It was justly remarked, "show me the women of a nation, and I will describe the character of that nation." Admitting so much for woman's influence, what care should be taken in the cultivation of the daughters of Zion as the future mothers of a mighty generation! They should be taught to fix their standard of character as far above the level of those of the outside world as is the altitude they inhabit. They should early establish a firmness of integrity surpassing the durability of the impregnable mountains which surround us. Wisely instructed, and with proper habits of thought and reflection, they would despise to be seen aping the foolish, extravagant, and disgusting fashions of the godless gentile world. They would scorn to imitate the strange disfiguring of the physical structure which jeopardizes health. A stylish, fashionable lady of the pre-

sent day, presents more the appearance of a beast of burden, a camel or dromedary heavily laden, than the elegant, dignified, graceful form in which God created woman. Dress is admitted to be an index to the mind. Good taste is much better exhibited in a plain costume than in an extravagant mass of superfluities.

May such high and holy aspirations be kindled in the pure virgin hearts of our young ladies, as will so elevate their thoughts and feelings as to lift them far above the contaminating influences of degenerate civilization. May the young sons of Zion be proof against the deleterious habits which vitiate the taste and undermine the structure of physical strength and perfection—may they become the unwavering champions of truth, freedom, and justice, and stand as mighty bulwarks against the aggressors of intolerance and oppression; and may the young daughters of Zion, noble, dignified, loving, and graceful—"like polished stones"—become crowns of excellence and beauty, prepared hereafter to associate with angels, and the highest intelligences of the upper world.

BREAKING THE "MORMON" LINE.

Theodore Tilton is jubilant. He informs his readers of the *Golden Age* that there is a decided break in the "Mormon" line. And who, may it be supposed, is the chief instrument in effecting this break? No less a person than Susan B. Anthony. Here his description of her labors. Speaking of a meeting which she attended, he says, she

"Prophesied as she was moved, in true Quaker fashion, saying things which a less brave and impulsive soul would not have dared to utter then and there, and beautiful women wept, and men ached to applaud by shouting."

All this will be news to our readers. They will be curious to know when and where Miss Anthony uttered such wonderful prophecies which required so much daring to make public. She certainly had every opportunity that could be desired to say what she wanted; for Mrs. Stanton and herself had public meetings in the Tabernacle, which both sexes attended, and they had a private meeting, to which none but women were admitted.

There are so many contestants for the honor of making a break in the "Mormon" line, that Mr. Tilton will have to be awake to secure any laurels for Miss Anthony. There has scarcely been a time since we can recollect that there have not been claimants for this honor. We could name twenty who are now in the Territory, each of whom prides himself on the idea that he is the agent to accomplish this. The Triumvirate think they deserve great credit for the courage and finesse they have displayed since they have been here; if there is not a break in the "Mormon" line they are not to blame. Then we have the acting-Governor. There is something touching, his admirers think, in the heroism which he displayed respecting the celebration of the Fourth of July. He would be delighted with the credit of making a break in the line. We might mention many more who will not concede to Mr. Tilton that Miss Anthony is entitled to any honor of which they themselves are not worthy.

How long will it require to satisfy preachers, politicians, editors, etc., that a break in the "Mormon" line cannot be made? It might be thought that the experience of the last forty-one years would have taught them something. But crowd after crowd of these classes have arisen, each flattering itself that it would succeed where its predecessors had failed. We have had a "ring" here, a combination that flattered itself that the solution of the problem was in its hands. Its members have not lacked position, money, and a certain kind of influence, and what have they accomplished? Their prospects for success are not so encouraging as they were months ago. Baffled, foiled, and discomfited on every hand, they have not succeeded in any-

thing. When they have framed a scheme to make a break in the "Mormon" line, it has in the end plagued and annoyed themselves. Let any man acquainted with affairs here for the past few months calmly reflect upon and weigh the events which have transpired during that period, and he will be forced to acknowledge this. But who will learn from this the folly of forming schemes? Some may. But for some time to come there will be people found who will re-enact the proceedings of the "ring," and feel as sanguine of success as its members now are, or as Theodore Tilton is of Miss Anthony's visit. If judges and governors could be profited by the lessons of the past, the present incumbents should exhibit some sense. If these lessons could be of benefit, Branderbury, Brocchus, Drummond, Echols, Sinclair, Cradlebaugh, and others among the judges, and Harding, Dawson, and another among the governors would not have made asses of themselves in vain. Mr. Tilton might write more sensibly about "The Mormon Experiment" if he were better acquainted with its history, or if he were to visit the country.—*Deseret News.*

"MOST UPRIGHT JUDGE, A SECOND DANIEL."

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Some of our friends from the North went to Salt Lake on Wednesday last to "get their papers." His Honor, Judge McKean, put them through the Naturalization Catechism, which he has specially arranged for Utonian applicants, and quite a number were admitted, as his Honor expressed it, "to all the rights and privileges which free born Americans enjoy, except eligibility for the Presidency." As several of the new-born intended to offer themselves as candidates for "the White House in '72," this information has saved them much unnecessary trouble and expense, and as they were under the impression that the people of Utah were not considered, by certain Federal Officials, entitled to the same powers and privileges as other citizens, they will bear the Judge's remarks in mind, and "govern themselves accordingly."

The Judge made a special point as to the applicants' *belief* on the polygamy question, and, not satisfied with a denial of its practice in the past, required a promise in regard to all coming time. One Cache Valley candidate came near being rejected because he declared himself unable to say what he might do in the future. A Danishman confessed that he had two wives, at which his Honor pretended to be dreadfully shocked, and though the Scandinavian's character was irreproachable, and he had married his wives before the act of 1862, he was peremptorily rejected, and the preaching Judge, in addition to a sermon of some length, treated him to a piece of advice worthy only of a nineteenth century Christian—viz., to go home and discard his second wife. His Honor also informed the applicant that if he, the Judge, acted according to his sworn duty, he would hand him over to the Marshal, who was in court, and prosecute him according to law. But, added the Judge, "*it is not such as you we are after, but your leaders.*"

We were under the impression that, according to the Constitution, Congress had no power to pass an *ex post facto* law, much less a court to punish a person for an act against which there was no law when the act was committed, but we are living in times when men seem to consider that Federal authority gives them power to do "anything which seemeth good unto them." We do not wonder at mining litigants refusing to have their cases decided before a Judge who, in open court avows his personal animus, and proclaims his distinction between individuals; who violates his oath, and neglects what he says is his duty to wait for a chance against higher game. The Chief Justice is sowing evil seeds for his own future, and the path that lies before him is full of thorns for his "tender feet."—*Ogden Junction, July 29.*

SCENE IN COURT.

His Honor Chief Justice McKean had the naturalization "masheen" running again yesterday. Among other applicants was an honest Scandinavian. We extemporize the examination.

Judge.—You wish to become a citizen of the United States?

Danish.—Yes.

J.—Are you attached to the institutions of this country?

D.—Yes.

J.—Will you obey all the laws of this government?

D.—Yes.

J.—Where were you born?

D.—In Denmark.

J.—Should a war break out between the United States and your native country, and you should be drafted, what would you do?

D.—Hire a substitute.

His Hon. was evidently disconcerted; but rallying and recovering himself, and taking a more direct tack towards the main chance, he inquired:

J.—[More reverently] How many wives have you, sir?

D.—One.

J.—Only one?

D.—Yes.

J.—But one.

D.—Yes.

J.—You mean you have only *one* wife?

D.—Yes.

J.—That is, you have *but* one?

D.—Yes.

J.—Did you ever have more than one wife?

D.—Yes.

J.—[Evidently thinking he had "struck ile"] Now, sir, are you aware that you are asking me to admit you to all the liberties, rights and privileges I enjoy as a citizen of this great and glorious government?

D.—Yes.

J.—Then, sir, allow me to ask you when and where you had another wife?

D.—Some time since, in the old country.

J.—But you said you have but one wife?

D.—Yes.

J.—Where, then, is your other wife?

D.—In the bottom of the sea.

J.—Clerk, admit him. Call the next name.—*Salt Lake Herald.*

THE SMALL-POX AND THE JUDGE.

Some little excitement prevails in Salt Lake City about the small-pox. A short time since a man, newly arrived, died in Cottonwood canyon from the effects of this loathsome disease, which he had contracted in the East. His cabin and his effects were burned by the miners, and it was supposed that all infection was destroyed. But it appears that some persons who have since visited the camp have caught the contagion, and another death has resulted. A man who was taken from little Cottonwood to Salt Lake Quarantine, died there on Wednesday last. There are two more cases reported at the Cottonwoods, and the *Herald* says there is a case in the Tenth Ward, and that another is reported in the Fourteenth Ward.

Quarantine regulations are being strictly enforced, and we have heard of but one individul afflicted with the disease, who has objected to, or resisted them. This is a fifth case, and no less a person than Judge Strickland, one of the Federal Commissioners, sent here to enlighten our benighted minds on law and loyalty. He returned last Saturday from a visit to little Cottonwood canon sick, and his physicians pronounced his disease the small-pox. The Quarantine physician called on the judge on Tuesday last to decide as to the necessity of his removal, to prevent the spread of the disease, but he ordered the doctor from the premises, and arose to eject him. On Wednesday night John S. Lindsay and Joseph Salisbury, under instructions, as they

alleged, from the judge's physician, Dr. Fowler, actually commenced to run a fence across East Temple street, for the purpose of enclosing the block on which the judge resides. It seems incredible that any person but a madman would act in this manner. Not only does this Federal Judge ignore the laws of the city, and defy the municipal officer, but attempts to stop all traffic in one of the most public streets, and shut all his neighbors in as well as the public out.

Lindsay and Salisbury were arrested and the judge finally consented to be removed, but as the Quarantine hospital was not fitted up in a style to suit his honor's notions, he has been taken to Emigration canon, where a tent has been erected for his special accommodation. and where he will receive all necessary attention. Queries: Is the judge crazy? If so, is Dr. Fowler sane? And which is the worst, such judges and doctors, or the small-pox. —*Ogden Junction.*

EDUCATION AMONG THE MORMONS.

Even in the land of the Mormons the American passion for education is in the ascendant. This strange settlement of yesterday's growth, and presenting, to all appearance, a retrograde movement in the course of civilization, can boast a university, as well as a graduated series of schools embracing not only the whole area of modern education, as known to the most educated countries of the world, but embracing special kinds of instruction, as novel as they are useful. There are three distinct courses of the University of Utah—classical, scientific, and commercial. The successful student of the first order takes a B.A. degree, that of a scientific course a diploma of B.S. (Bachelor of Science), and the commercial student a special degree of his own. All the lectures in Utah are open to students of either sex, at rates ranging from eight to twenty dollars the course. It is, however, the commercial course that forms by far the most curious and the most characteristic feature of Utah education. The commercial classroom is divided into a score of small counting or business houses. "Here is a bank," to quote Mr. Ollivant's picturesque description, "there a post office; on one side a mercantile establishment, on another a railroad office. Book-keeping, joint-stock business, insurance, commercial law, and many other things are taught. The system, if well carried out, is an admirable one, and may be carried to any extent. It is, moreover, thoroughly simple and practicable, for whatever the master wishes to infuse into a pupil's ear can be actually pointed out in detail on the spot. For instance, a new pupil comes; he needs a desk for studying at; this he can treat as if it were valuable property, and go to the insurance office close at hand to insure it. He can go to the bank and draw a cheque, or post the news of his welfare to his parents at the post office. He can become acquainted at the store with samples of goods and their value. He can negotiate a bill of exchange or send a telegraphic message. The latter subject has not been introduced except as an extra, but obviously would be a fitting addition. Besides the points of instruction I have mentioned, we must not forget that the clerks in all these offices are also learning their distinctive work, whether at the insurance or the railway booking office; and the clerks of the bank probably are liable to extra hours if the accounts are not properly balanced, while a certain amount of cash in sham notes and bullion is kept in the bank." The Salt Lake City is divided into 21 school districts, with a good public school in each, some districts having three or four schools with two academies and two commercial colleges. The kindly feeling which subsists between the teacher and the taught, to the evident interest of both parties, is another noticeable feature, as well as the general subordination and spirit of obedience which prevail towards the ruling authorities. School opens and closes with prayer.—*School Board Chronicle.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 29, 1871.

SIGNS IN THE HEAVENS.—A religious paper published on the other side of the Atlantic gives room to a curious appeal in the following words—

It is asked of all newspapers, desiring the spread of truth and the destruction of error, that they publish this request and prayer to Almighty power, that on the three first Sunday nights in October, 1871, there shall appear in the heavens a distinct light in the shape of a great cross;

and still further, all religious people are urged to pray earnestly for this miraculous sign.

The New York *Tribune*, noticing this strange request, remarks—

Here is doubtless some devout Christian who has looked on the wickedness of the world and the obduracy of mankind until he has lost confidence in the ordinary means for diffusing religious truth. He has seen millions of money and hundreds of lives expended in missions to the heathen, and still the heathen are not converted. Civilized countries have thousands of churches and scores of religions, and still the land is full of murder, lust, fraud, theft, lying, and anger. The pulpit and the printing-press seem, to one who looks so steadily towards the dark side, powerless for anything but evil. God's way of preaching the Gospel proves to be a failure; we must call upon heaven to intervene with miracles and apparitions.

Here we must stop this "devout Christian" of little faith and less knowledge. We cannot controvert his statements regarding the utter failure of nearly every "mission to the heathen," in which so much treasure and so many valuable lives have been wasted, nor can we contradict his assertions regarding the vast amount of crime and wickedness that prevail in modern Christendom. But we emphatically assert that "God's way of preaching the Gospel" has not proved a failure. The ways men have devised of doing God's work, we acknowledge, have proved wretched, contemptible failures, but the Lord's way has not failed. Men have "meddled and muddled" with the plan of salvation until it has lost all its saving power, and they, unrestrained by its heavenly influences, are rushing headlong to destruction; but the plan of the Gospel revealed by our Great Creator remains forever unchangeable in its principles, powers and effects. The difficulty with men, including many devout Christians, is that they will not receive it, but want some sign in the sky.

Regarding these sign seekers the *Tribune* continues—

The delusion under which such people labor is worth study. Ever since Christ censured the wicked and adulterous generation which demanded a sign instead of living up to the light already given it, the world has been full of mistaken enthusiasts begging for a suspension of the laws of nature to frighten mankind into doing their duty. They have all history to teach them that the world is not to be converted by marvels in the sky—nay, that those who will not believe the words of the Gospel would still refuse to believe, though one should rise from the dead. The apparition of a cross in the clouds would be a

sign less wonderful than many things that are done every day under our eyes, and this is not an age in which people are disposed to interpret as a message of divine import every phenomenon which they are unable to explain. A miracle which spoke no definite truth would leave the sceptical unconvinced of Christianity, just as the unaccountable performances of the medium Home leave us sceptical of Spiritism as a system of religion. Christianity itself is a standing miracle, far greater than crosses in the sky. And is it by any means certain that the Gospel is not getting along pretty well, considering what a world of work the Almighty gave it to do?

All of which is very true, with the exception of the last sentence. He who wrote it must be singularly constituted, or have a very strange idea of the wisdom of the Almighty. The results of the preaching of what he believes to be the Gospel, he tells us above, by the mouth of a "devout Christian," is that where these principles are taught "the land is full of murder, lust, fraud, theft, lying and anger." This he calls "getting along pretty well" for the Gospel, "considering what a world of work the Almighty gave it to do." In other words, saying that the Almighty framed a plan to save and exalt mankind, which, after a trial of nearly two thousand years, has proved entirely inadequate to the mission for which it was designed. In what kind of a God does the editor of the *Tribune* believe?

We are, however, entirely of the opinion of the editor of the *Tribune*, that a sign such as the one asked for would be worthless as a means of converting the wicked. Were the Lord to permit such an answer to their prayer, the sceptical, the irreligious and the scientific would easily explain it away. Just as easily as did the Jews in the days of the Savior contend that, when God by his own voice from heaven bore record to his Only Begotten Son, it was only the rumblings of thunder that they heard. The cross in the clouds would be but a simple atmospheric phenomenon readily accounted for and easily explained. It is not to such agencies as these that we must look for the salvation of fallen man. The Gospel in its fulness and purity must be proclaimed; the truth must be obeyed for the love of it; the understanding of men must be convinced ere that reign of righteousness that devout Christians sigh for can obtain upon the earth. It is by teaching men correct principles, and inspiring them with a love for those principles, so that they will live them, that God's will will be done on earth as it is done in heaven, and not by signs, wonders or fiery crosses in the sky, which neither convince the mind nor enlighten the understanding.

G. R.

THE CHURCH IN AUSTRALIA.—A general Conference of the Australian Mission was held in Sidney, New South Wales, Sunday, May 21. The authorities of the Church were unanimously sustained by the votes of the congregation, and addresses were delivered by Elder Robert Beauchamp, President of the Australian Mission, Elder E. S. Kearsley, President of the New South Wales Conference, and Elder Edward L. Lingbie, Travelling Elder in the Queensland district. The Monday evening following the Conference the Saints held a concert in the meeting room, which, we should judge from the programme, was a very enjoyable affair.

PRUSSIA.—Elder C. H. Wilchen, writing from Holstein on 19th inst., says, "I am laboring here under many difficulties. The law of the land now grants everybody religious liberty, but the people do not yet realize it. They are so priest-ridden that they scarcely allow themselves to think."

CORRESPONDENCE.

AMERICA.

Salt Lake City, August 3, 1871.

President Albert Carrington.

Dear Brother—I take great pleasure in perusing the *Star*, and to learn therefrom of the progress of the work in Old England. It brings to my recollection the days that I was traveling in that land endeavouring to spread the principles of Truth amongst its inhabitants. I regard the few months I spent amongst the Saints in England as the happiest days of my life, and the many pleasing associations I formed there I shall long remember.

The weather here has been exceedingly dry and hot this season, and water for the crops has been very scarce. Still there will be an abundant harvest in most of the settlements in our far famed Utah—plenty for both man and beast. We have a great many strangers visiting our city. Everything is prosperous in Zion, peace and plenty abound in the midst of the Saints, and the kingdom of God is growing stronger day by day, notwithstanding all that can be done by the ring with the devil to back them.

With kind remembrance to all the Saints amongst whom I have traveled, and praying God to bless you in all your labors, I remain, your brother in the Gospel of Peace,

GEO. ROMNEY.

New York, August 8, 1871.

President Albert Carrington.

Dear Brother—After touching at Queenstown, and taking on some passengers and provisions, we put out to sea soon after noon of Thursday, July 27. There was a fresh head breeze, and our vessel (the *Nevada*) heaved and pitched badly, and before night the passengers began to look serious. The next morning the steamer continued her hog's galop sort of progress, until most of the passengers were sea-sick, some of them very sick, indeed. Toward the evening of Saturday (29th) the breeze slackened, the sea became smoother, the steamer rode more steadily, and the passengers began to think better of things and feel better. Sunday (30th) was still more pleasant, and signs of life, spirit, cheerfulness, and joviality became more manifest. Bros. Faust and Groo were among the sickest. Sister Faust, and brothers Argyle, Shumway, and Dewey, were the best men of our little company. Brother Lot Smith did not boast much of the soundness of his stomach. On Sunday morning prayers (Church of England) were read by the purser in the cabin. In the afternoon we had a meeting among the Saints in the steerage. In the evening the steamer rolled heavily, and many of the passengers began to look and feel ill-suited again.

On Monday (31st) the rolling was bad, and "everybody" was almost as sick as ever, some a little bit disheartened, and by no means on friendly terms with old Neptune.

Tuesday (August 1) was a beautiful day, "everybody" getting better and up on deck, walking, talking, laughing, singing, and playing at different games. The evening was fine, but the night was foggy, and the vessel's steam whistle, or rather horn, was heard through the stillness of the dark hours, like some overgrown plaintive calf bleating for its mother.

Wednesday (2nd) was foggy a little in the morning, but the sea was still, and the steamer moved along almost as steadily as if one was in a house upon the solid land.

Thursday (3rd) appetites had pretty well reasserted their rights. The morning was somewhat foggy, but the sun ever and anon broke through to warm and cheer us. This morning, in the fog, we narrowly escaped running down the fishing schooner *Camilla*. The steamer was put to starboard, the engines were stopped, and something like ten feet of space between the two vessels prevented a sad catastrophe, at which narrow escape we all shuddered, and felt thankful while we glided close by the schooner and left it safely behind. To-day a little boy, playing or standing in the engine-room, fell down below and was considerably bruised. A testimony meeting was held in the steerage to-night.

Monday 7, we passed Sandy Hook about 6, a.m., at New York about 8. Got off to Castle Gardens middle of

afternoon. Luggage examined by customs officers on shipboard.

The first few days at sea the weather was very cold, but afterward it was more pleasant.

With kind regards to all in the office, and wishing you health and success in your mission, I remain, your brother in the Gospel,

J. JACQUES.

New York, Aug. 8, 1872.

President Albert Carrington.

Dear Brother—I feel thankful to God for his kind providences which have been over me, and for the blessing of his Spirit, to enable me to discharge my labors in the ministry. I can truly testify that God has been my friend. He has given me most excellent health, which has enabled me to bear testimony of the greatness of his kingdom, causing my heart to rejoice exceedingly while laboring for the redemption of mankind.

As you are aware, my first efforts in the ministry were in the Manchester Conference; there I labored with much satisfaction under the presidency of Elder W. W. Taylor, the Saints doing all in their power to supply my wants, for which they will please accept my heartfelt thanks. In June 1870, agreeable to your appointment, I took charge of the Southampton Conference, and there have found sufficient to do, the field being large and widely scattered. I found the Saints, as a general thing, kind and affectionate, manifesting a fervent desire to do all in their power to sustain the work of God.

I am happy to inform you that the Channel Islands Saints are in a much more prosperous condition than I found them. There, as in other places, are good and worthy Saints, but as yet without the means to emigrate. Some have been in the Church many years, and would gladly hail the day of deliverance. A few have been added to the Church both in Jersey and Guernsey during the last year, also in other portions of the Conference. But, as a general thing, few desire to learn righteousness, on the contrary, they thirst for those things that corrupt and destroy both soul and body.

We have been wonderfully prospered on our journey over the mighty deep. A few were sea-sick during the first part of our journey. The captain and officers treated us with every kindness we could desire. We enjoyed ourselves much in our meetings, which we held as often as circumstances would permit. We made very good time (12 days from Liverpool), considering we had a constant head wind.

With kind love to all at "42," and the Elders laboring in the vineyard, I remain, as ever, your brother in the Gospel, A. DEW[illegible]

P.S.—We leave New York afternoon for our dear [illegible] home.

ENGLAND.

Stony Stratford, August 20, 187[illegible]

President Albert Carrington.

Dear Brother—On my arrival in the Bedfordshire Conference I found Elder Thomas Woolley who received me with much kindness. We were soon on our way round the Conference, holding meetings and visiting the Saints. After visiting the Bedfordshire portion of the Conference we set out for the Norwich district, lately added to this Conference, which makes this field of labor a very extensive one, reaching into eight counties. The Saints, as a general thing, are poor in this world's goods, but the greater portion of them are rich in faith. Quite a number have emigrated since my arrival, and many more are expecting to go this season.

A great many of the Saints are receiving letters from their friends in the Valley, and from those on their way thither, causing a good feeling to exist among them. The local authorities, as a general thing, are alive to their duties. My predecessors have left the Conference in a thriving condition, with the exception of a small book debt on the Norwich account, which I hope to be able to remove very shortly, as the Saints are taking hold of it in the right spirit. Brother Durrant is one with me in assisting in the business of the Conference. With kind regards to you, and all at "42," I am, as ever, your brother and fellow-laborer in the Gospel of Christ,

GEO. W. WILKINS.

MISSIONARY SKETCHES.

[CONTINUED FROM PAGE 540.]

The morning after the meeting we learned that the priests and parsons of the different denominations had met and decided to unite in preventing their people from coming to hear us preach, for they said that we were dangerous men, and we were of the class of false prophets that Jesus said should come in the last days to deceive the people. We had labored a few weeks in this city, and had baptized a few into the Church, when we received a letter from Emue Plains, stating that the people would like to hear and see a Mormon Elder. Emue Plains was a distance of sixty miles from where we were, and when we started it had been raining about a week, and a great portion of the country was flooded with water. We had a large river to cross on the way, and we were informed that the bridge had been carried off, and there was a ferry established across the river which charged five shillings each passenger. We did not have any money with which to pay this charge, and my companion was anxious to know what we should do for money to pay the ferriage with. We were then about three miles from the ferry, and were passing through timber. I said to him that we would go into the woods and pray to God to open the heart of some one to give it to us. We did so, and we had traveled but a short distance through a lane between two fields, when we looked ahead of us a short distance, and saw an old man coming across the field. He came into the road ahead of us, and as he came to meet us he had a smile on his countenance. He reached his hand to me as if to shake hands, and left a five shilling piece in my hand, and went to my companion and did the same, but spoke not a word. I cannot describe the feeling that we had when the man took hold of our hands; we felt our hearts burn within us, and it did not seem that we had power to ask him his name or where he was from, as we usually did when a person gave us any article of clothing or money. He was a man about six feet high, well proportioned, and wore a suit of light gray clothes and a broad brimmed hat, and his hair and beard were about eighteen inches long and as white as snow. We passed on and came to the ferry, and the money that we had was just enough to pay our ferriage. We came to Emue Plains, and labored and preached one month, and baptized, and organized a branch of the Church with twenty-one members, so you see that God our Father opened up our way to preach the Gospel. We returned to Sidney, and met in council with the American Elders. We came to the conclusion that we would like to have more influence with the people. We went before the parliament of the Colony of New South Wales, and applied to get our names registered as ministers of the Gospel, in common with ministers of other denominations in that country. We spent two days answering the questions of the governor and of the members of parliament, and they decided that the doctrine that we taught was a scriptural one, and therefore we should be protected in our rights as ministers of the Gospel. They then furnished us with blank books and forms to solemnize marriages and register births and deaths in the Church of Jesus Christ of Latter-day Saints. Having procurred our licenses we were encouraged with the idea that we could now do more good among the people. By this time a large amount of books had arrived from the Liverpool office, and we started again for the interior, taking with us books and tracts.

Gamberriar was a mining town, containing twenty thousand inhabitants. To this place we repaired. We commenced traveling through the city, talking to the people, and selling our books and tracts; but, to begin with, could not get any place to preach in. Early one morning, before we started out on our labors for the day, an officer with six men came with a writ to take us before the judge of that district, to answer to five different complaints. We were charged with being guilty of treason against the Government, with

being horse thieves, with selling goods without a license, with preaching a blasphemous doctrine, and with trying to cause a rebellion. The court was in session, and we were brought before the judge and the trial came on. The charges were read, and we were asked, "are you guilty or not guilty?" We answered not guilty. The words of Jesus came to our minds: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Our accusers were two merchants, two lawyers, and one doctor. They commenced giving in their evidence one by one, and after the judge had heard it all, he asked us if we had any defence to make, or if we wanted a lawyer. We told him we did not want a lawyer, but we had a defence to make; and as my companion was my senior in age, he arose to make our defence before the court. He commenced on the treaty between England and America; he had not spoken but a few minutes when the Holy Spirit rested on him in such a way as I had never seen before. His face was very white, and he spoke with great power and authority. The judge looked amazed. The house and yard were full of men who were all silent for one hour. When he was through we presented our passports from the City of Washington, our recommendation from the First Presidency of the Church, and our licenses from the parliament of New South Wales Colony.

The judge then arose, and said:

"Gentlemen, my decision in this case is, that you, the accusers, who have brought these men before this court under the pretence of grave charges, have not proved anything against them. To the prisoners I say, you are honorably acquitted. You are strangers to us, but I believe you are gentlemen of honor, or our government would not have given you the documents you bear with you. Go in peace, and we are bound to protect you from the ruthless hands of degraded men. I am sorry that we have put you to so much trouble. Go in peace."

After court adjourned, I heard the people say that if we did not leave the town, we would find ourselves in a deep hole some night, so we concluded to leave, but not before we had sold one hundred volumes of our books. We left a testimony with them that they will never forget.

[TO BE CONTINUED.]

UTAH NEWS.

The following are from the *Deseret News* to August 4—

The U.C.R.R. transported 4,069,423 lbs of freight over its line during the week ending July 23.

On the evening of July 30, a fire destroyed a stable, etc., belonging to Mrs. Horrocks, of the 13th Ward, Salt Lake City. Loss about $500.

The *Colorado* company of emigrating Saints were detained a day or two at Omaha, owing to a storm having washed away a portion of the U.P.R.R.

Dr. Meik was thrown from his buggy while traveling in the dark to Sessions. He was pitched on his head to the ground, but as he had a handkerchief in the crown of his hat, he was not severely injured.

The grasshoppers were visiting some portion of Weber County in large numbers. They seemed to come from the north, and were inclined to travel westward, but were prevented doing so by a north-westerly wind, which had been blowing for several days.

The body of a stranger, supposed name, Michael Knowlan, was found Aug. 1, about six miles south of Weber river, near the U.C.R.R. track. From the appearance of the ground it seemed pretty certain that he had been thrown

from some horse and dragged by one foot, and only released by it slipping out of the stirrup and falling where found. The shirt and other clothing were badly torn.

The body of a man was found near the point of the mountain south, on July 25, and had been identified as that of brother James Mair, of Salt Lake City. It appears that he started out with some others for Tintic, to work in the mines, but feeling fatigued he let them go ahead while he took a rest. This is the last definitely known concerning him; and when and why his death occurred seems beyond finding out.

A female boarding-house keeper from Wyoming, named Knapp, had been arrested and committed for trial for committing a murderous outrage on a negro who was formerly in her employ. It appears about four o'clock one morning a woman entered the negro's roo n, in the Revere House, before he got out of bed, and dashed vitriol or nitric acid in his face and attempted to pour down his throat. The poor fellow was terribly burnt and disfigured.

political convention, Hon. Elias Smith, chairman, held in the Taber- the purpose of nominating officers to be elected at the August elec- following nominations were made and carried by acclamation—L. S. Van Cott and John Rowberry, Commissioners to locate University lford Woodruff, Geo. Q. Cannon, Jos. A. Young and William Jen- cilors for Salt Lake, Tooele and Summit Counties. Reuben Miller, for Salt Lake County.

y 19, as Joel G. Pack, aged 11 years, was milking a cow at the gate father's residence, a horse, belonging to a neighbor, came across the et to get the cow's fodder, and in attempting to reach it was about to step on a little girl. Joel darted forward, and while in the act of snatching the child away from the hind feet of the horse, the animal kicked him on the fore-head. At first the lad did not seem to be much injured, but after twenty-four hours his symptoms became very unfavourable. He continued to grow worse until the 25th, when he died.

A. Cliff, driver of a job wagon, was hired by Judge Strickland to take a load of goods from his residence to the pest house. He was the worse for liquor, and stayed at the hospital in the bed-clothes of the man who died there of small-pox, and in the morning stole the bedding and some apparel of the deceased man. After this he went to a claim house, a short distance from the hospital from which he carried off the clothing left there by the city quarantine physician, which the latter had left off after visiting small-pox patients. He then went to the city and mingled with numbers of people and visited several stores without changing his clothing. Upon these facts being made known he was promptly arrested and placed under confinement.

Regarding the crops the *News* observes—"Good crops are being raised this season in places where comparatively nothing in the shape of grain has been produced for four or five years. This is the case with Providence, Cache Valley, the Bishop of which place we met the other day, and who informed us that the people there would soon rejoice in well-filled bins. It is true there are tracts of land in the Territory which have been almost completely laid bare by the grasshoppers, as has been the case with Bear Lake Valley, and a considerable portion of Cache and Malad, as well as some portions in the South, but notwithstading this there are good reasons for believing that, when considered in the aggregate, the crops will be at least a good average. There is no doubt that there will be bread for all and a large surplus besides.

The following are from the *Salt Lake Herald* to August 4—

Bishop John Sharp returned home from the East, July 23.

Mr Joseph Birch had started for New York to purchase more machinery for the co-operative and woolen factory at Washington, Southern Utah.

Elder Orson Hyde thus describes the situation in Sanpete Co. His letter is dated July 22.—Yesterday, at a quarter before three o'clock, p.m., the last shingle was fastened upon the new meeting house in Ephraim, and to day the tower is to be completed. On Monday, the 24th instant, we celebrate at Spring City in the forenoon, and in the afternoon the new meeting house in Mount Pleasant is to be dedicated, with such other performances as may be desirable and proper connected with the celebration of that memorable day. On Wednesday last our friendly Indians had a small fight with the Elk Mountain Utes in Ivie's Valley, directly over the mountains east of Spring City. The Elk mountaineers were coming to steal horses and cattle and to kill Mormons. Our Indians reasoned with and tried to dissuade them for four successive days, but this murderous band were not subjects of reason, but bent on mischief Our Indians finally told them that the Mormons had treated them well—had put in grain for them, and they would not allow them to proceed on their e[illegible] errand. Shoooting directly commenced, one of the friendly Indians wa[illegible] and one Elk mountaineer had his leg mashed by a Minnie ball, i[illegible] the knee, and his horse killed by the same shot. The wounded [illegible] taken prisoner and shot or burned alive. All the horses of the mar[illegible] dition were killed. This may not be the end of the matter. T[illegible] exceedingly dry and water scarce to mature our crops. The are[illegible] grain is greater than ever before, and generally looks well, yet [illegible] probably be light for lack of water to fill it out. Wheat [illegible] now beginning to be cut, and some are eating biscuits fro[illegible] pu[illegible] growth: Peace and goodwill reign without any seriou[illegible]erru[illegible] people generally are healthy, and are striving to do that which is jus[illegible] The grasshoppers have all left; they evacuated Sanpete in the short t[illegible] or three days, even those that were but half-grown disappeared at the sa[illegible] Can any one tell me how they went? Now, from one end of the county to the other, one can hardly see a straggling grasshopper of any size. They have done comparatively little damage in the county, and no recruits have come as yet to deposit their eggs for another year. The 4th was generally celebrated in a becoming and appropriate manner. A limited military display, and some powder burned, and a joyfully good time generally—Acting-Governor Black's proclamation not having reached us. No riots, no drunkenness, no swearing, and no rebellion! We do about as we like up here, especially when we like to do right; and there are none to molest us. Behold! how good and how pleasant it is for brethren to dwell together in unity, with bread enough and shortly much to spare.

The following are from the *Ogden Junction* to July 29—

An immense clowd of the insatiable hoppers had lit on the Eigh[illegible]th District, about five miles north of Ogden, and were taking all that was soft and green enough to be devoured.

Mr. S. P. Richards, son of S. W. Richards, Esq., of Salt Lake City, who was here on a visit, went to meet the U. C. train on July 24, and, as it neared the platform, jumped aboard. Stepping on to the platform again before the train had fairly stopped, he slipped and a wheel passed over his foot, badly crushing his toes.

The *Corinne Journal* is to be removed to Salt Lake City and re-christened. The *Daily Review* was to be its name, and according to the prospectus issued by F. Kenyon, the proprietor, it was to be "devoted to the mining and agricultural interests of the Territory, as well as the country at large, and especially to the cause of the Liberal political party of Utah."

A little boy, the son of Mr. R. B. Eggleston, of Ogden City, taking advantage of the temporary absence of his parents, thinking, like all other boys, that to have a little powder would be fine sport, helped himself to a can containing about three-fourths of a pound of powder. In trying a lighted match to some of the powder, it communicated with that in the can, causing an explosion, and seriously burning and otherwise injuring him.